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manners. Other historians of lesser note, H. D. Traill, Sir George Stokes, Professor Lumby, Wm. Kingsford, appear in these volumes. Two more writers, qualified to stand in the first rank—Stubbs and Creighton—have passed away since the volumes were prepared for the press. The special advantage, which the memoirs in the supplementary volumes have, is that they are contributed by contemporaries and in most cases by those having personal knowledge of the subjects.

In putting the work upon our shelves we ask whether the United States is likely soon to have such a dictionary. It is very doubtful. Reputations are more fixed, precise, and generally recognized, in an old country like Britain than they can be in the republic. Every state of the Union has its own standard of importance. New York's estimate is not Nevada's and only an omniscient editor could fix a scale that would gain general recognition.

GEORGE M. WRONG.

*Seventeenth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1895-1896.* By J. W. POWELL. Part I. (Washington: Government Printing Office. 1898. Pp. cxiii, 468 + 129-344.)

*Eighteenth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1896-1897.* By J. W. POWELL. Part I. (Washington: Government Printing Office. 1899. Pp. lvii, 518.)

THE Report of the Bureau of Ethnology for the fiscal year 1895-1896 is published in two volumes. There are two memoirs in each volume; the first deals with the Seri of northwestern Mexico, a people hitherto little known and remarkably interesting to the student of primitive culture; the second gives an account of the Kiowa, a small plains tribe that has maintained its autonomy in the midst of a multitude of migratory and warring tribes. The second volume deals with peoples of the southwestern plateau, the Navahos and the Hopi.

These papers cover a wide range of cultural development. The Seri are in perhaps the lowest phase of American culture; the Kiowa represent the large group of hunters so materially modified by the acquirement of the horse; the Navaho are rapidly advancing toward a sedentary life; and the ancient Hopi have already developed the art of agriculture and stand highest among the aborigines within the present territory of the United States. The papers are based upon extended studies in the field as well as upon the examination of the literature of each group: the first three treat of ethnologic and historic subjects for the most part, while the fourth describes an archæologic investigation with special reference to esthetic concepts.

The Report not only maintains but advances the high standard of excellence of the series. The illustrations are numerous and well selected, those accompanying Dr. Fewkes's paper being especially noteworthy. The introduction contains a list of the publications of the

Bureau nearly all of which are out of print. This introduction "deserves to be read" for the essay upon anthropologic classification which it contains as well as for the information concerning the work of the Bureau staff.

Professor W J McGee's monograph upon "The Seri Indians" contains a somewhat extended account of the physical characteristics of Tiburon Island, in the Gulf of California, and the adjacent coast of Sonora, and is accompanied by a new topographic map. The tribal history characterized by aloofness and hostility to aliens is outlined in a chapter of seventy-two pages. The description of the somatic characters of the Seri proves them to be among the strongest and hardiest of the human race. Rivaling in speed the horse and the deer, they have shown themselves capable of enduring long periods of fatigue, hunger and thirst. They are of gigantic stature, the mean for the males being about six feet, and for the females about five feet and eight or nine inches. To the demotic characters of the Seri 132 pages are devoted, principally to the industries and industrial products. Decorative art is represented almost solely by facial painting, which is confined to the females. In his remarks upon the spontaneity of the esthetic, Professor McGee observes that "the esthetic activities afford a means of measuring developmental status or the relative positions in terms of development of races and tribes." Judged, then, by their meager esthetic and industrial motives the Seri stand near the bottom of the scale of demotic development. Utterly devoid of agriculture and without domestic animals, the Seri are confined in their industry to the manufacture of the few simple weapons needed for the chase and the nearly continuous warfare which they wage against all aliens, to the construction of boats and the few wretched shelters which they possess, and to the manufacture of scanty clothing.

The strait which separates Tiburon Island from the mainland is crossed by means of balsas made of cane. These boats are graceful, buoyant and wonderfully efficient in a stormy sea. They are without paddles, oars or other means of propulsion, either the naked hands or a shell held in the hand being used. The habitation of the Seri is likened by the author to the "prairie schooner." It is of about the same width and height and is open at one end. It is covered or has, irregularly piled against it, heaps of shrubbery, turtle shells, sponges and the like. The most distinctive article of apparel is the kilt worn by all, which extends from the waist to the knees. It was originally made of coarse textile fabric or birdskins. Among their social customs the strict marriage laws and the antipathy toward aliens stand prominently forth. The memoir closes with a fifty-page account of the Seri language, including a comparative lexicology, whereby the author shows that the Seri are to be regarded as a separate linguistic stock and not as hitherto supposed belonging to the Yuman family.

The second memoir of this volume is a "Calendar History of the Kiowa Indians," by James Mooney. About a hundred pages are devoted

to an historical sketch of the Kiowa, while the remaining two hundred contain a careful discussion and interpretation of the calendars. The work is characterized by a clearness and mastery of detail that could be acquired only by prolonged and patient research, as well as by an intimate knowledge of the Kiowa at first hand and of adjoining tribes. The Dakota and Kiowa calendars are the only ones thus far known among the plains tribes. Mr. Mooney succeeded in obtaining three calendars from the Kiowa, while a fourth was loaned to him. Another was reported to have been buried with its owner a number of years ago. One of these covers a period of sixty years from 1833; another, beginning with 1864, covers a period of twenty-nine years; and a monthly calendar embraces a period of thirty-seven months. Events that would appear to be of the highest importance from the point of view of the white man are sometimes not noticed in the calendars, while on the other hand the most trivial circumstances are recorded. In these as in the Dakota records the motive seems to have been to draw pictographs commemorating events of peculiar interest to the recorders.

The first volume of the Eighteenth Annual Report contains a memoir upon "The Eskimo about Bering Strait" by E. W. Nelson who resided at St. Michael from 1877 until 1881 and who made thereafter further exploratory trips as naturalist and ethnologist to Siberia and various portions of Alaska. The publication of the results of Mr. Nelson's work was delayed by ill health, though the field work was done, fortunately, so long ago that the tribes had been little modified by acculturation. The memoir deals primarily with the technology of the Eskimo though it also contains a very full account of the social life and of the folk-tales of the people. The author is to be credited as the only observer who has detected the existence of a gentile organization, with corresponding totems, among the Alaskan Eskimo north of the Kuskokwin River. However, little information concerning the details of this feature of the social structure were obtained.

The industrial products of the Eskimo challenge our admiration because of their ingenuity and the skill with which they are wrought. They are quite numerous when we consider the poverty of their severe environment. Mr. Nelson's careful descriptions give us a fuller realization of the hazardous adjustment existing between the native and his surroundings. A noteworthy feature of the collection is the fact that the objects were made for use and not for sale; hence they are not cheap imitations hastily prepared for the curiosity hunter. The practice of building a large house to be used as the center of the social and religious life of the village recalls the kiva of the southwest. In this kashim the unmarried men sleep at all times, dances and festivals are held there; it is the place for receiving guests; it is the gathering place where the men make tools and weapons or dress skins. In the kashim, also, the sweat baths are taken by the men and boys at intervals of about a week during the winter. The heat is so intense that respirators are necessary to protect the lungs. From the sweat bath they go outside and pour ice water

over their backs with dippers, "apparently experiencing the greatest pleasure from the operation"! The account given of the "moral characteristics" of the Eskimo is not laudatory and it is comforting to know that the low esteem in which human life was held at one time has changed with the advent of the new.

Considerable space is given to the festivals wherewith the Inuit enliven the long dark winter. Their masks are described, also, with many excellent illustrations. They are more secretive in their practice of religious rites when in the presence of white men—the only effect of the presence of missionaries for half a century. Not half a dozen full-blooded Eskimo in the whole region believed in the white man's religion but all were firm believers in the shamans. They believed, also, in witchcraft and that a witch might steal a man's shade and thereby cause him to pine away and die. This resulted—as so frequently happens to ethnologists among the American aborigines—in the firm belief that the figures on the ground glass of Mr. Nelson's camera were the shades of those whom he sought to photograph and as he had them all in the box they were in imminent danger! The shamans were all-powerful and the manner in which they were "called" to this vocation is of general interest. The initial step is to have one's attention drawn to some remarkable event; after noticing this he either secures the aid of some old shaman or practices in secret until he thinks he has acquired sufficient power to warrant his announcing himself to the people. One noted shaman on the lower Yukon was led into the business by having strange dreams and frequently waking up in a different place from that in which he went to sleep! The more shades a shaman could control the more powerful he became. Not infrequently they caused the death of infants and afterwards stole the body which they dried carefully and kept in order to secure control over an especially potent spirit. If a shaman was suspected of using his power to work evil on the community he was in danger of being killed by common consent. In the fall of 1879 the Malemut of Kotzebue Sound killed a shaman simply because he told too many lies.

A number of fetishes are described and figured; and reproductions are given of the fabulous monsters concerning which the Inuit have many myths. Among these we notice the thunderbird that forms so conspicuous a figure in North American mythology. About fifty pages are given to folk-tales of which the raven legends are said to be the most popular as they account for the origin of all things. Young men who have a special aptitude for memorizing become the narrators repeating the tales verbatim with the same inflections and gestures again and again to the attentive listeners who do not seem to tire at the repetition. Mr. Nelson mentions having been kept awake several nights at the mouth of the Kuskokwin by young men lying in the kashim repeating for hours the tales they were memorizing.

The volume is illustrated by 107 plates and 165 figures in the text. It is indispensable to the curators of ethnologic collections, and of value to students of sociology, comparative religion and folk-lore.

FRANK RUSSELL.